

FOUNDING TEXTS OF THE EMMAUS MOVEMENT



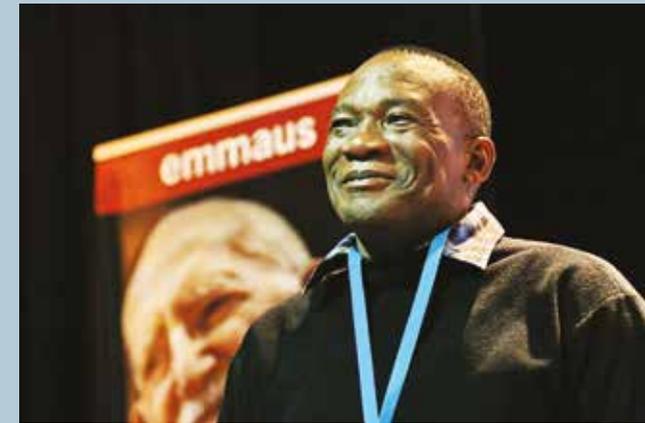
emmaus

INTERNATIONAL

ACTIVISTS FOR CHANGE

Contents

What are the founding texts?	5
UNIVERSAL MANIFESTO	6
◆ Background information	
◆ The text	
SCOPE AND LIMITS OF EMMAUS' SOCIAL COMMITMENT	10
◆ Background information	
◆ The text	
PRINCIPLES AND MEMBERSHIP CHARTER	14
◆ Background information	
◆ The text	
SOLIDARITY COMMITMENTS	20
◆ Background information	
◆ The text	
OUR VALUES AND GUIDING PRINCIPLES	26
◆ Background information	
◆ The text	
Final word	34



FOR A FAIRER WORLD

Patrick Atohoun

/// The founding texts are our shared foundation of values, guiding principles and practices within the movement, the framework within which Emmaus groups the world over operate.

Starting with the Universal Manifesto, adopted in 1969, our five founding texts are a testament to our movement's drive to unite around universal values and concerns. This universality is what lends them both their originality and their power.

They are also testament to the evolution of the problems faced by our movement, which is always working to serve a common goal: helping the most marginalised to help themselves, whatever their situation.

On a daily basis, these founding texts should nurture and structure our actions, our solidarity, our campaigns. But we should never hesitate to share them outside of the movement as well, as they are the result of Emmaus's experience in the field.

The 5th text, unanimously adopted at the Jesolo assembly is one that I feel is particularly important, in that it reminds us once again that people are at the heart of all we do. It reminds us both who we are, and how we must work for a fairer world.





WHAT ARE THE FOUNDING TEXTS?

Emmaus International's founding texts were first referred to in the Statutes after the modifications made in November 2003. Article 6, on defining member organisations, states that they should "expressly support the fundamental documents of Emmaus International, either the present ones or those that could be approved as such by general assemblies in the future"*.

At the time when the current Statutes were approved, those texts were: the "Universal Manifesto", "Scope and Limits of Emmaus's Social Commitment", the "Solidarity Commitments" and the "Principles and Membership Charter".

The world assembly in April 2016 in Jesolo, Italy, approved a fifth founding text entitled "Our Values and Guiding Principles".

When looked at as a whole, the five texts trace the continuity through the movement's ideas, revealing how they have progressively been explored in greater depth. Over the course of the world assemblies, updated texts have been adopted in order to respond to new challenges in society and with the environment. These texts form the foundation that each member organisation must work from to define their purpose and their goals, to structure their action, and to inspire their daily existence.

These five texts show the continuity of the movement's thinking and how this has been elaborated over time.

* The "general assembly", more recently known as the "world assembly" is a meeting that takes place every four years between the member organisations of Emmaus International, where they decide upon the course the movement will take over the following four years. In this compendium we will use either term, depending on the date of adoption of the text.



1

UNIVERSAL MANIFESTO OF THE EMMAUS MOVEMENT

From older origins

This Manifesto harks back to the three principles of “work – community – service” that were set out in the 1950s in the “Principles and Rules of Emmaus Working Communities”, and follows on from a 1960 Manifesto.

The initiative

On 1 December 1968, Abbé Pierre wrote to all of the Emmaus groups in the world with the proposal of holding the 1st international assembly of the Emmaus movement in Berne, Switzerland, on 24–25 May 1969, the task of which would be “creating a Universal Manifesto of the Emmaus movement”. He sent out a draft Universal Manifesto, “reflecting opinions of the provisional Council”. Groups had the opportunity to send proposals for modifications up until the end of January. He added: “allow me to draw your attention to the need for this to result in a “founding text, brief but complete, which both guarantees unity for the most important issues, while allowing freedom of application according to different contexts”.

Adoption

The text was debated at length, slightly modified and then approved “by acclamation” on 24 May 1969.

In the words of Abbé Pierre

The 1969 Universal Manifesto was “the lowest common denominator possible between a middle-class citizen of Switzerland and a Latin American revolutionary” dealing with slum poverty.

Key facts

- ◆ The Universal Manifesto is the original “founding text”.
- ◆ It sets out the key principles and defines the three forms of commitment to the Emmaus movement: communities, groups of friends and volunteers.
- ◆ The idea of mutual assistance and service (what we now call solidarity) is explored in depth. However, “struggles – whether public or private – until the cause of each ill is eliminated” (what we now call political action) are only briefly mentioned in point 6.
- ◆ The reference to the Declaration of Human Rights, adopted by the United Nations, recalls Abbé Pierre’s participation in its creation in 1947.

UNIVERSAL MANIFESTO OF THE EMMAUS MOVEMENT

SERVE
FIRST
THOSE WHO
SUFFER MOST



Adopted
in Bern
(Switzerland),
on May 24th
1969,
by the first
World Assembly
of the Emmaus
Movement

Preamble

The name of our Movement -EMMAUS- comes from a town in Palestine where two desperate people found hope. This name shows all people, both believers and non-believers alike, our mutual conviction that love alone can unite us and help us to make progress together.

The EMMAUS Movement was born in November 1949 from the encounter of :

- ◆ people who came to realise that they were in a privileged condition and who understood their social responsibilities in the presence of injustice,
- ◆ and people who had no longer any reason to live ;

They both decided to combine believed will and their actions in view of helping each other as well as those who suffer, because they believed that you can save yourself by saving others. In order to achieve this, Communities were formed : they work in order to live and give.

Furthermore, some groups of friends or volunteers were formed in order to fight at the civil and private levels.

- Our Law** 1 is the one upon which depend, for all mankind, a meaningful life, true peace and joy for every person and society :
"Serve before yourself those who are less fortunate".
"Serve first those who suffer most".
- Our Firm Belief** 2 is that the respect of this law must animate any pursuit of justice and consequently of peace among men.
- Our Aim** 3 is to help through our action every man, every society and every nation to live, assert and fulfil itself through communication and sharing, and with equal dignity.
- Our Method** 4 is based on the creation, support and animation of circles where all, feeling free and respected, can meet their own needs and help each other.
- Our First Means** 5 wherever feasible, is the recovery work which allows the revaluation of things and the increase of possibilities for emergency action to help those who suffer most.
- All Other Means** 6 making the awakening of consciences and challenge possible, must also be used in order to help or make others help first those who suffer most, by sharing their troubles and struggles, both private and civil, until the very roots of each particular ill disappear.
- Our Freedom** 7 In the accomplishment of its task, EMMAUS is not subordinated to any ideal other than the one expressed in this Manifesto, and to no authority other than the one instituted within the Movement, according to its own constitution. It operates in accordance with the Declaration of Human Rights, adopted by the United Nations, and in accordance with the fair laws of every society and nation, without any political, racial, linguistic, spiritual or other discrimination.

The acceptance of the contents of this Manifesto is the only thing required from anyone wishing to participate in our activity.
- Our Members** 8 This Manifesto constitutes the simple and specific foundation of the EMMAUS Movement. It must be adopted and applied by any group wishing to become an active member.



2

SCOPE AND LIMITS OF EMMAUS' SOCIAL COMMITMENT

Origin

A brainstorming session during the 3rd world assembly (September 1974) on "Emmaus and its commitment" concluded that "the world assembly, noting that within Emmaus some groups practise a particular religion or certain party politics which may lead to the use of violence or indoctrination etc., believes that it is essential to adopt a firm position. (...) On this basis, the world assembly has decided that **groups which are members of Emmaus International should not be strictly religious or political**, in order to ensure that they can bring together all those with good will whatever their orientation to apply the common goals that feature in the Emmaus International Statutes".

The conclusions caused great controversy during a plenary session, and so the world assembly left the board "consider the issue".

A participative process

The Executive Committee drafted a document entitled "Scope and Limits of Emmaus's Social Commitment" which it sent for consideration to all member organisations in August 1976 and submitted to the board in October 1976. The South America and Northern Europe regions sent their reactions. The Executive Committee meeting on 5 and 6 August 1978 modified the text and submitted it to the board in October 1978 which, after some discussion, approved it. This text was ratified at the world assembly in 1979 during the approval of the activity report.

Key facts

- ◆ This document on Emmaus's social commitment is much more robust and detailed than the Manifesto, clearly defining the political dimension and the need for this. There is a change in register when it comes to the vocabulary, mentioning "oppressive influences" and "injures due rights".
- ◆ Following the controversy in 1974 over being "strictly religious or political", the final paragraph decides that groups may have a "particular option" and lays out the conditions for this.

SCOPE AND LIMITS OF EMMAUS' SOCIAL COMMITMENT



Adopted by
the Emmaus
International
Administrative
Committee,
Paris,
October
1976



Then by the
Emmaus
International
4th General
Assembly,
Århus,
October
1979



1

Because the Emmaus groups feel morally obliged to show their solidarity with those levels or groups of society which are rightly considered to be down-and-out, excluded or oppressed – in short, the **“most suffering members”** of society;

2

Because, in concrete cases, the demands of these social groups for the satisfaction of their needs and aspirations in the fields of health, education, nutrition, dwellings, working conditions, etc., are not treated by the powers that be (either public or private ones), with the promptness and sense of justice required by the seriousness and urgency of the requests;

3

Because the aim that Emmaus set itself **“to stir people’s consciences”** requires that on the one hand it should arouse the privileged classes to recognize where their duty lies, and on the other should open the eyes of the needy to the injustices inflicted on them, so that both can fulfil their responsibilities with ever-greater efficiency;

After due deliberation, the Administrative Committee of Emmaus International judges the moment opportune to define its position as follows :

1

As a Movement, Emmaus – as well as being **“preliminary and complementary in any struggle for social justice”** – is devoted to the interests of the weakest members of society; its mission consists not only in giving emergency aid, but in helping the people themselves claim their just rights, that is make **“their own voice heard”**.

2

This commitment implies that Emmaus will always be in conflict with those who, consciously or unconsciously, are the cause of these sufferings, especially national or international groups which exert an oppressive influence.

3

Every member-association of Emmaus International must determine, in the light of local conditions, whether it is opportune and how to make known the scope and limits of this Emmaus’ commitment, and to shape its social policy accordingly.

4

In line with its Universal Manifesto, Emmaus must found, inspire, sustain and aid social or popular movements claiming people’s injured due rights (see art. 6 of the Manifesto).

The Administrative Committee of Emmaus International insists that any group which commits itself with a particular option (of course not in contradiction with the Universal Manifesto), will consider it has the duty to clearly specify in public that this is a special choice, peculiar to this group and not the commitment of the Movement as a whole.





3

PRINCIPLES AND MEMBERSHIP CHARTER

Origin

During the world assemblies in Verona, Italy, in 1988 and in particular in Cologne, Germany, in 1992, the board had to make a decision over membership of organisations that were not self-financed by their activities. After debate, it was decided to revise a particular statute for certain organisations that differentiated between “membership” and “affiliation” and to modify, if needed, the Statutes in order to “potentially reconsider those that are currently members”.

Four years of debates and reflection

The board meeting in Seoul, Korea, recognised that there were various approaches, but underscored “the basic meaning of self-financing”. It decided not to reconsider memberships of groups that were already members, opting for “**basic criteria, to be defined by the Emmaus movement as a whole**”, and “**local criteria**” to be adapted by each region.

In 1994, the board created a Political Committee “to prepare and develop texts for the general assembly” and an Institutional Committee “to review the specific group statute and set common goals for identity and belonging”.

The Administrative Committee met twice in an effort to reconcile practices in different regions. After lengthy debate, the world assembly in 1996 approved the text proposed by 143 votes in favour, 31 against and 4 abstentions.

Key facts

- ◆ This text states that “**Emmaus is a non-violent movement, which shuns violence and respects pluralism. It is free from any external authority**”. Emmaus is neither religious nor secular, and is not politically partisan.
- ◆ The text includes ideas that came out of the 1988 and 1992 world assemblies: that the poor “should build their own future”, groups’ obligations in terms of transparency and participation in the life of the movement, and the right of companions to be involved.
- ◆ The “rights and obligations of the groups” and “conditions of membership” contained various pieces of additional information, many of which were included in the Statutes in 2003.

EMMAUS' PRINCIPLES AND MEMBERSHIP CHARTER

The Emmaus Movement

1 The Emmaus Movement is made up of different groups and communities striving continuously towards common goals while:

- ◆ responding to differing local conditions whether social, economic, political, or cultural;
- ◆ paying due heed to the Movement's Universal Manifesto and its Statutes and always seeking practical implementation of the General Assembly's policy decisions.

2 Our Movement draws on its own strengths to create the resources necessary for both its own development and to inspire people to take up the challenge.

Emmaus is committed to the eradication of poverty and restoring dignity for all mankind.

3 The grass-roots groups are the decision-makers; thus the General Assembly decides what policies our Movement should follow at the local, national, regional, and international levels.

4 Emmaus is a non-violent Movement, which shuns violence and respects pluralism. It is free from any external authority.

Our Uniqueness

1 That men and women from all walks of life meet and learn about one another, through working together, sharing common goals, combating injustice and seeking to enable the poor to build their own future:

- ◆ by solidarity through a common outlook, life and work;
- ◆ by admitting and reaching out to any group or persons living a precarious or marginal existence, as well as those seeking a new way of life;
- ◆ by work that provides the resources to enable the group to live as well as to help others;
- ◆ by sharing all experience, resources and skills as well as the risks inherent in the fight for justice;
- ◆ by a social and political commitment based on actions and aimed at denouncing and working against any kinds of injustice or oppression, and fighting for a just and humane world.



Text approved
by the Emmaus
International
World Assembly
September 1996



Rights & obligations of the groups

- 1** **Rights** To use the Emmaus name.
- 2** To participate at all levels in the Emmaus Movement: to receive information, state views, launch projects, submit ideas, and take decisions.
- 3** To request support from the Movement (including manpower, moral, material and financial support).
- 4** To show equal respect for different cultures and customs without distinction.

- 1** **Obligations** To follow the Manifesto and defend the Emmaus name.
- 2** To take part in the life of the Movement on the national, regional, and international levels; to pay dues; to ensure transparency, especially financial, in line with the standards defined by Emmaus International.
- 3** To give human, material and financial support, and to participate in common initiatives, according to ability on the local, national, regional and international levels; and to develop social actions.
- 4** To implement the decisions of the General Assembly and Administrative Committee as endorsed by the Executive Committee; to respect decisions taken by other regions.
- 5** To allow each community member to receive information, state their views, launch projects, submit ideas and take decisions.

Conditions of membership

- 1**
- ◆ Adoption of the Universal Manifesto
 - ◆ Adoption of the Statutes of Emmaus International and of the region.
 - ◆ Implementation of General Assembly policy decisions (See Art. 6 of EI Statutes)
- 2** Due respect by the group of a participatory and communal way of life both within the group and at all levels of the Movement, by enabling individual members to relate to each other according to the principles of Emmaus.
- 3** The development by the group of activities aimed at providing support, both within and outside the group of a
- ◆ human
 - ◆ moral
 - ◆ material
 - ◆ and financial nature.
- 4** Transparency of the group's affairs, especially financial; being active within and, if possible, outside the Movement.
- 5.1** The group shall live off its earnings, aiming at self-sufficiency and independence.
- 5.2** The group shall engage in an income generating activities, which emphasises personal dignity and skills as well as self-sufficiency.
- 5.3** Any help or donation shall be used only to develop the group or for its actions to help others.
- 5.4** Outside financing, whether from public or private sources, should be covered by a contract relating to specific activities.



SOLIDARITY COMMITMENTS

Origin

For the 1996 world assembly, the Administrative Committee chose «In solidarity for justice and the right to development with respect for cultures» as the central theme, setting out four key lines for consideration:

- ◆ “How is solidarity experienced within Emmaus groups?
- ◆ How does the solidarity of Emmaus groups interact with the outside world – local, regional or international actions, alliances, collectives?
- ◆ What sort of society do we want to create? How can we combat the causes of social injustice: is it an educational or cultural issue or a lack of solidarity?
- ◆ The need to make society aware of the situation of the poor”.

Two years’ preparation, nine hours of debate and two years redrafting

As requested in the 1994 board meeting, the Executive Committee gave the recently-created Political Committee the task of preparing the working documents for the world assembly.

The world assembly in September 1996 unanimously adopted the text “Solidarity Commitments”, the result of nine hours of debate in workshops and plenary sessions. Shortly after, the English and Spanish translation gave rise to issues that were examined during meetings of the Administrative Committee in March and December 1997. In December 1998, the committee charged a small group with the task of revising the translations, but also of reformulating the texts in all three languages to make them more concise in order that members could more easily appropriate the content. The definitive document was approved by the Administrative Committee at the beginning of 1999 and was distributed during the 1999 world assembly. It is the 1999 version that is contained within this compendium.

Key facts

- ◆ Following “Scope and Limits of Emmaus’s Social Commitment”, “Solidarity Commitments” was the second update of the “Universal Manifesto” almost 30 years on from its adoption. Its sub-heading sums up its goal: “A statement of our values, our responses to the challenges of modern society and how we can work for change.”
- ◆ This very important document integrates, completes and deals in more depth with several ideas that came out of the “proposals – directions – issues” adopted by the world assemblies in 1988 and 1992: the need to denounce injustices and advance rights, alliances with other organisations, responsible consumption, environmental protection, and cancelling poor countries’ debt.

SOLIDARITY COMMITMENTS

TOGETHER
WE CAN MAKE
A DIFFERENCE
EMMAUS WORLDWIDE



This text stems from debates held at the 1996 world assembly on "Solidarity for Justice"

A statement of our values, our responses to the challenges of modern society and how we can work for change.

The world is divided by poverty and inequality. People suffer from exclusion, oppression and exploitation. In Emmaus we believe that the world must change. Ours is a worldwide movement committed to showing that it is possible to work together in harmony, sharing a life where every one is treated equally and can live in dignity.

Those who live and work in Emmaus are drawn from all walks of life and cultural backgrounds. It is this diversity that gives us our strength. We are able to share our skills and resources, to celebrate our differences and to be one Movement.

Our core values

These are the values by which we strive to live in Emmaus. They set the standard for our way of life together.

Showing respect

- - ◆ Being tolerant of other people's way of life and their beliefs recognising that other people may have a different point of view.
 - ◆ Being willing to listen to what others have to say.
 - ◆ Having compassion for others and respect for their circumstances especially towards those who have suffered or are in distress.
 - ◆ Respecting the skills of others and valuing their work.

Being open and honest

- - ◆ In the way we live our life within the Movement.
 - ◆ About how we report our finances and our activities.
 - ◆ In the way we take decisions.
 - ◆ By communicating properly so everyone knows what is happening and understands the decisions that are made.

Sharing

- - ◆ Sharing and exchanging our resources and skills, being willing to receive as well as to give.
 - ◆ Learning from each other.
 - ◆ Fighting together against injustice, accepting the risks that may be involved.

Taking and Sharing Responsibility

- - ◆ Encouraging people to participate actively at all levels of the Movement.
 - ◆ Ensuring that everybody's voice is heard.
 - ◆ Ensuring that decisions are taken and implemented democratically.

Today's challenge

In a world where poverty and inequality are to be found everywhere, our Communities and Groups should be living examples of our values. They should be like oases of freedom and justice where everyone's basic human rights are respected, where people are free and treated as equal. Right across the world there are countries where the poor and the powerless are oppressed and exploited. There are also many more countries in which society is just indifferent to the plight of the poor. This indifference is its own form of oppression and is just as much a challenge.

As a Movement we are committed to fighting poverty and oppression and its causes wherever we are able to and our response to these challenges, both as individuals and as a Movement must reflect our core values in practical ways:

In the political sphere

At both a political and a local level there are various ways in which we can take up the challenge:

- ◆ Empowering others through working with them at grass roots level.
- ◆ Enabling people to find their own voice and become their own advocate to fight their cause.
- ◆ Campaigning so as to expose injustice and oppression whenever we become aware of it.
- ◆ Lobbying politicians and decision makers to influence decisions and policies, whether at local, national or international level.
- ◆ Combining with other like minded organisations to take collective action.

In the economic sphere

We can also play our part in challenging the world's economic systems, for example:

- ◆ Running our projects and investing our resources according to Emmaus values.
- ◆ Creating jobs rather than accumulating wealth
- ◆ Actively supporting projects that help people to become self supporting.
- ◆ Showing responsibility as consumers by buying goods that have been fair traded in preference to those that have not.
- ◆ Actively campaigning, either alone or with other organisations, against multi-nationals and other companies who exploit local labour markets or the environment.

- ◆ Supporting the development of local credit schemes.
- ◆ Campaigning for the cancellation of third world debt.

A voice for change

By living by its beliefs, by challenging the accepted values of society, by showing that there are fairer ways of living, Emmaus is truly a voice for change.

Through the life we live, we are able to show that it is possible to break down the barriers that exist between people of different languages and cultural backgrounds, bringing them together as one Movement. In place of mistrust and misunderstanding, we substitute acceptance and tolerance, a willingness to listen and learn. This is our voice for change. There are practical ways that we can make our voice heard and play our part in making change happen.

Improving communication

- ◆ Sharing knowledge and exchanging information at all levels of the Movement
- ◆ Telling the world about Emmaus and the values we live for. How, on a daily basis, we are working and living together sharing with those who are worse off than ourselves.
- ◆ Breaking down barriers that exist between people of different ages, languages and cultural backgrounds.

Raising awareness

- ◆ Raising peoples' awareness of the plight of the poor and of the practical things they can do to support the work of those who are fighting to end oppression and exploitation.
- ◆ Raising our own awareness by keeping up to date with current world development and being informed on issues relating to poverty, exploitation and the environment.
- ◆ Using the knowledge and experience we gain to strengthen our own work so that we are better able to argue for the rights of those for whom we are campaigning.

Education and training

- ◆ Listening to those who have suffered and learning from their experiences.
- ◆ Setting up training and development programmes to encourage people to develop skills and enable them to find their voice and have confidence to speak out.
- ◆ Providing opportunities for involving young people in our work and widening their knowledge of the issues affecting the poor and the exploited.



5 OUR VALUES AND GUIDING PRINCIPLES

Origin

The world assembly in 2012 highlighted the need for Emmaus to reflect on how to communicate with new generations and to identify future leaders. After existing for over 40 years, and given the movement's expansion, the board meeting in April 2013 launched work on the "re-appropriation of the founding texts, updating them in order to strengthen feelings of belonging and membership among the movement's groups".

A participative and iterative project

All of the movement's groups were involved in this two-year-long participative, decentralised process, supported by an International Values Committee:

- ◆ Between June 2014 and February 2015, an initial phase set out a foundation of common values from the regions, nations and groups, which was adopted by the board in May 2015.
- ◆ From June to October 2015, a second phase carried out with groups added to work already done through setting out guiding principles in order to bring these values to life. The Values Committee compiled all of these aspects into a text which was submitted to the board at its meeting in December 2015, which adopted it through a vote at the world assembly in 2016.

"Our values and guiding principles" was unanimously adopted during the Jesolo world assembly (Italy), becoming the 5th founding text of the movement.

Key facts

- ◆ The result of consultation with the groups, this text is a renewed foundation of values of belonging to Emmaus.
- ◆ It contains guiding principles to help each group, companion, friend, leader or employee to live and spread these values.
- ◆ Almost 10 years on from Abbé Pierre's death, this text brings the energy of the founders back to life while adapting to the realities and challenges that we currently face: respect for human dignity and our environment in the face of environmental deregulation; standing up for solidarity and sharing in the face of the diktat of competition and individualism within our societies; being welcoming and open in the face of inward-looking attitudes, the proliferation of security and repressive policies, and the challenge of misunderstandings around international migration.

OUR VALUES AND GUIDING PRINCIPLES



World Assembly,
Jesolo, Italy
18 – 23 april 2016

EMMAUS: COMMON VALUES, TOMORROW'S ACTIONS

We often say that 'you can't explain Emmaus, you have to experience it', which is true. But does that mean we should give up trying to find out what we are exactly?

Abbé Pierre

Summary of the two phases of work carried out by the groups of the four regions of Emmaus International from July 2014 to November 2015

Summary produced by the Values Committee of Emmaus International. This summary draws on the contributions from member groups that were compiled by the national and regional organisations.

What's this all about?

When we first began this process to prepare us all for the next world assembly, we said our action needs to adapt to a world that's changing. We also said we needed to take a step back and consider the values that drive us and set us apart.

It's an opportunity for us all to think: what motivates me as an activist? What do we need to pass on to members who've just joined or will soon join our movement? The idea is to identify what values are most important to us – values that will help us meet tomorrow's challenges.

Doing this will help us bring back the ethos of Abbé Pierre's first companions, tap into the energy and enthusiasm of those who first set up Emmaus, think about how we need to change our action to go with the changes happening in our societies, and rediscover the value of sharing with the poor.

A **value** helps us express an ideal to be attained – members of Emmaus refer to these values to guide our action. In this way, values enable us to prepare for the future. Common values are a source of cohesion which help us recognise each other and forge a shared identity. Common values also help others recognise us and help us convey our ideas beyond the movement.

A **guiding principle** clarifies how we understand and decide to apply our values. Guiding principles describe the common and unique methods we use to apply our values.

All of your cultures are wrong, cursed; they are wrong because the only values they teach you are human successes.

Abbé Pierre,
Fraternité, 1999

We must also discover, or rediscover, that money, social success and well-paid work are not the essential things in life – that other values exist, other ways of life and of using our time exist, other ways to be useful and to obtain social recognition. We must develop «humanising» activities that are non-lucrative and which would provide objectives, things to live for.

Abbé Pierre, *Fraternité*, 1999

//
The secret lies in restoring people's dignity

Abbé Pierre, *Pensées inédites*, 2015 //

The basis and guiding principles of our shared values today

Respect for people and their dignity, and for their environment: this core value enables personal and collective development, the acceptance of difference, as well as the expression of every individual's uniqueness and capacities. It's by respecting each individual that dignity is gained or regained. This value goes hand in hand with the fight against all human and material wastefulness.

Related value

Fairness, which refers to the idea of rights for all.

- ◆ **Be tolerant and fight all forms of discrimination.**
- ◆ **Ensure dignity,** self-esteem, independence and recognition as well as restoring value to people and goods through work – a core guiding principle at Emmaus.
- ◆ **Strive to achieve respect for human rights and justice,** a guiding principle to ensure fairness and respect. "To relieve poverty and fight its causes" – the aim of both of these is social justice.
- ◆ **Promoting gender equality.**
- ◆ **Fighting environmental degradation.**

//
Pity is not an objective. The only goal that is worthy of man is justice.

Abbé Pierre, *Pensées inédites*, 2015 //

Sharing in all of its dimensions – human, material, financial. This reminds us of the importance of giving, and that we can never own what we can "earn" together. It enables each of us to provide for our basic needs as well as to be autonomous and independent. Sharing is what solidarity is all about. It also contributes towards peace.

// *Help create a different way of organising our world, based on sharing, not competition!*

Hélder Câmara and Abbé Pierre's appeal, 18 August 1996, Recife in *Pensées Inédites*, 2015 //

Related value

Equality

- ◆ **Raise awareness,** for political and social commitment, to ensure solidarity and sharing as well as to **join forces to campaign.**
- ◆ **To share work, goods, meeting places, problems, knowledge, skills, responsibilities, etc.**
- ◆ **Encouraging people to donate, being generous.**
- ◆ **Aim to get people actively involved.**

//
The desperate man became a saviour. Emmaus was born.

Abbé Pierre, *Fraternité*, 1999 //

Openness

which opens up to reciprocity; it makes it possible to understand the questions that are raised, people and their points of view.

Honesty and transparency, accountability.

- ◆ **Promoting education and culture,** living together and raising awareness.
- ◆ **Training, providing information, raising awareness.**
- ◆ **Celebrating diversity, accepting others and not judging.**
- ◆ **Putting democracy into practice.**

// *What is possible right now, however, is that each and every one of us put our gifts, our talents, our skills at the service of all, in a spirit of fraternity. Thus nature's inequalities would become sufferable as they are made right by honesty and virtue.* //

Abbé Pierre, *Fraternité*, 1999



Solidarity, shown in the community and the desire to live together, gives strength to combat loneliness and to resolve conflict. It should take on an international dimension and reach above and beyond the Movement.

/// *The world will most likely go through serious crises which will force the most developed nations, which are also often the least densely populated, to make a choice - either they will become inward-looking, by preserving the order and their own interests, instead (...) or they will look beyond their borders, to solidarity.* //

Abbé Pierre, *Fraternité*, 1999

Fraternity which is expressed in Emmaus groups, following the words of Abbé Pierre – “to serve first those who suffer most”.

- ◆ **Redistributing wealth and reducing inequalities.**
- ◆ **Embracing solidarity as a political commitment.**
- ◆ **Promoting responsibility, ensuring sustainability and being coherent**
- ◆ **Resolving conflicts.**

/// *Globalisation is leading us, I'd even say forcing us to try, at long last, to build a world of fraternity.* //

Abbé Pierre, *Fraternité*, 1999



Welcoming, in the sense of “to be welcoming”, which is a state of mind; it’s also a practice at Emmaus that’s mainly understood in the sense of the expression: to offer an “unconditional welcome”.

/// *The fundamental definition of Emmaus is welcoming others, living together: freed by the bread we earned at work: work that we want to be more than just our simple need, to have the right and to be capable of being activists at the heart of society, a voice for those who have none.* //

Abbé Pierre *at a gathering of companions*, 1984

- ◆ **Guaranteeing a warm welcome and highlighting our ‘community’ practices (of work, solidarity, at times of life),** they are the Emmaus Movement’s key practices. Other related guiding principles are participative democracy and having trust in others. Living together is related to sharing a future and to individual responsibility.
- ◆ **Listen to and support people**, these are principles that characterise “welcoming” in all its dimensions at Emmaus.
- ◆ **To respond to people’s needs and wishes**, particularly those of migrants, women and families.

/// *A family can only survive if its adult, strong and resilient members adapt their way of life to accommodate the babies, the ill and the old. The same goes for society as a whole.* //

Abbé Pierre, the programme ‘Le téléphone sonne’ (the phone is ringing), French radio station ‘France Inter’, 1994

Ultimately, amongst all the key values which the Movement has reviewed today, two overarching guiding principles characterise our action:

- ◆ **Acting first and foremost for the most vulnerable.**
- ◆ **Accepting and respecting differences.**

/// *“Honour lies in strength serving weakness”* //

Abbé Pierre, letter refusing the Legion of Honour, 1992

FINAL WORD

A COMMON GOOD FOR THE FUTURE

These texts are a testament to the Emmaus movement's desire to remain united around these original values, whilst also seeking to ensure they correspond to the changing reality of the world and new challenges that arise.

Using its founding text, the Universal Manifesto, the movement has strengthened its identity and refined its vision of a fair and sustainable world in which everyone can live in dignity and freedom. It serves as a wonderful proof of a movement which is still dynamic and can thus work to truly transform society through its ability to regularly adapt its action to the contexts in which they take place.

Each of these texts was drafted in a very participative process, with every group around the world, every country and every region, thus recalling our attachment to true internal democracy with stakeholders who are constantly renewed and who bring such diversity to Emmaus. This is both an asset and challenge when it comes to putting these democratic practices into practice within the movement.

Drawing strength from this common good which has been collectively compiled over the decades that the Emmaus movement has existed, everyone has a responsibility to consult these texts on a regular basis, thus taking the time to revise the basics and strike a balance between action and reflection. We need to know who we are and what our Emmaus DNA is in order to improve our action in favour of those who suffer most and against the causes of their suffering; that is what should bring us together.



IT'S UPTO US
TO MAKE THE
WORLD WE
WANT



emmaus

INTERNATIONAL

ACTIVISTS FOR CHANGE

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